

7. "Thtm. sustainest, A0m? tfcat mortal
(who-- wor-
ships thee),. in the best immortality ? by
'daily .food';
thou bestowest on the sage, *who* .is
desirous (of
creatures) of both Muds of . birth *
'happiness and
- sustenance.

8. Acra, who art praised, by us, foi the
sake of
wealth, render illustrious- the performer
of the rite.
May we improve the act by a new
offspring, (given
by thee). Preserve us, heaven and
earth, along
with the gods.

9. Irreproachable AGOT? a vigilant god
amongst
the gods, (abiding) in the proximity of (thy)
parents^b
and bestowing upon us embodied
(progeny), awake •
us. Be well-disposed to the offerer of
the oblation ;
for ihou, auspicious AGNI, grantest all
riches-

9. Thou, AGOT, art well-disposed to
us ; , thouart
our protector ; thoa art the giver of life
to us : we
are thy kinsmen. Uninjurable AGOT,
'tundreds'-and "
thousands of treasures belong to thee,
who "art the
defender of pious acts? and attended by
good men.

10. The gods formerly made thee,
AGQTE, the
living general of the mortal NAHU&HA : ^c
they made

^a It is not very clear what is meant : tlle

expression, is, who-is
 very desirous; or longing; for both, -births. The
 Scholiast says, for
 the acquirement of bipeds and quadrupeds,—
dwijpaddm chatush-
paddm Idljidya.

^b The parents are here said to be heaven, and
 earth.

^e *NaJiuslia*, was the son of *Ayits*, son of *Pwrurava*&₉
 who was
 elevated to heaven, as an *Indra*, until precipitated,
 thence, for his
 arrogance. The circumstance alluded to "in the
 text: does not
 appear in the *Paurdnik* narrative.— *VuMu*
[JPurdn ^ p. 4P.

[^] VOL. I.

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10